

DANIEL 10

GREAT QUAKING

“I was pointed to the providence of God among His people and was shown that every trial made by the refining, purifying process upon professed Christians proves some to be dross. The fine gold does not always appear. **In every religious crisis** some fall under temptation. **The shaking of God blows away multitudes like dry leaves.** Prosperity multiplies a mass of professors. **Adversity purges them out of the church.** As a class, their spirits are not steadfast with God. They go out from us because they are not of us; **for when tribulation or persecution arises because of the word, many are offended.**” *Testimonies*, volume 4, 89.

PETER, DANIEL, ISAIAH

“Night was the only favorable time for fishing with nets in the clear waters of the lake. After toiling all night without success, it seemed hopeless to cast the net by day; but Jesus had given the command, and love for their Master moved the disciples to obey. Simon and his brother together let down the net. As they attempted to draw it in, so great was the quantity of fish enclosed that it began to break. They were obliged to summon James and John to their aid. When the catch was secured, both the boats were so heavily laden that they were in danger of sinking.

“But Peter was unmindful now of boats or lading. **This miracle, above any other he had ever witnessed, was to him a manifestation of divine power.** In Jesus he saw One who held all nature under His control. The presence of divinity revealed his own unholiness. Love for his Master, shame for his own unbelief, gratitude for the condescension of Christ, above all, the sense of his uncleanness in the presence of infinite purity, overwhelmed him. While his companions were securing the contents of the net, Peter fell at the Saviour's feet, exclaiming, ‘Depart from me; for I am a sinful man, O Lord.’

“**It was the same presence of divine holiness that had caused the prophet Daniel to fall as one dead before the angel of God.** He said, “**My comeliness was turned in me into corruption,** and I retained no strength.” So when Isaiah beheld the glory of the Lord, he exclaimed, ‘Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.’ Daniel 10:8; Isaiah 6:5. Humanity, with its weakness and sin, was brought contrast with the perfection of divinity, and he felt altogether deficient and unholy. Thus it has been with all who have been granted a view of God's greatness and majesty.

“Peter exclaimed, ‘Depart from me; for I am a sinful man;’ yet he clung to the feet of Jesus, feeling that he could not be parted from Him. The Saviour answered, ‘**Fear not; from henceforth thou shalt catch men.**’ **It was after Isaiah had beheld the holiness of God and his own unworthiness that he was entrusted with the divine message. It was after Peter had been led to self-renunciation and dependence upon divine power that he received the call to his work for Christ.**

“Until this time none of the disciples had fully united as colaborers with Jesus. They had witnessed many of His miracles, and had listened to His teaching; but they had not entirely forsaken their former employment. The imprisonment of John the Baptist had been to them all a bitter disappointment. If such were to be the outcome of John's mission, they could have little hope for their Master, with all the religious leaders combined against Him. Under the circumstances it was a relief to them to return for a short time to their fishing. But now Jesus called them to forsake their former life, and unite their interests with His. Peter had accepted the call. Upon reaching the

shore, Jesus bade the three other disciples, 'Follow Me, and I will make you fishers of men.' Immediately they left all, and followed Him." *Desire of Ages*, 246.

ISAIAH

"As the prophet Isaiah beheld the glory of the Lord, he was amazed, and, overwhelmed with a sense of his own weakness and unworthiness, he cried, 'Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts.'

"Isaiah had denounced the sin of others; but now he sees himself exposed to the same condemnation he had pronounced upon them. He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! His view of himself might be expressed in the language of the apostle Paul, 'O wretched man that I am! who shall deliver me from the body of this death?'

"But relief was sent to Isaiah in his distress. [Isaiah 6:6, 7 quoted.]

"**The vision given to Isaiah represents the condition of God's people in the last days.** They are privileged to see by faith the work that is going forward in the heavenly sanctuary. 'And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.' As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart

"Isaiah had a wonderful view of God's glory. He saw the manifestation of God's power, and after beholding His majesty, a message came to him to go and do a certain work. He felt wholly unworthy for the work. What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God's glory?—No; he imagined himself in a righteous state before God; but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, 'I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a living coal in his hands, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.' This is the work that as individuals we need to have done for us. We want the living coal from off the altar placed upon our lips. We want to hear the word spoken, "Thine iniquity is taken away, and thy sin purged" *SDA Bible Commentary, Volume 4, 1138–1139.*

"Isaiah had a message from the God of heaven to give to the backsliding people of Israel, and he gave them this message. He knew what elements he had to deal with; he knew the stubbornness and perversity of the heart, and how hard it would be to make any impression upon them. As he stood in the portico of the temple, the Lord revealed Himself to him. The veil of the temple was withdrawn, the door lifted, and he had a view of the holy of holies within the veil. He saw the God

of Israel before the throne high and lifted up, and the train of His glory filled the temple. As Isaiah senses his own sinfulness, he cries out, 'I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.' And there was seen the hand that took the live coal from off the altar, and touched his lips, and bade him be clean. Then he was ready to go with the message, and he said, 'Send me'; for he knew that the Spirit of God would be with the message.

"To those who are engaged in the work of God, in the conversion of souls, it would seem as though it was impossible to reach the obdurate heart. This is how Isaiah felt, but when he saw that **there was a God above the cherubim**, and that they were ready to work with God, **he was ready to carry the message.** *SDA Bible Commentary*, Volume 4, 1141.

"Never before had Isaiah realized **so fully** the greatness of Jehovah or His perfect holiness; and he felt that in his human frailty and unworthiness he must perish in that divine presence. 'Woe is me!' he cried; 'for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.' But a seraph came to him to fit him for his great mission. A living coal from the altar was laid upon his lips with the words: 'Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.' And when the voice of God was heard saying, 'Whom shall I send, and who will go for us?' Isaiah with holy confidence responded, 'Here am I; send me.'

"What though earthly powers should be arrayed against Judah? What though Isaiah should meet with opposition and resistance in his mission? He had seen the King, the Lord of hosts; he had heard the song of the seraphim, 'The whole earth is full of His glory;' and **the prophet was nerved for the work before him. The memory of this vision was carried with him throughout his long and arduous mission.** *Testimonies*, volume 5, 750–751.

"The live coal is **symbolical of purification.** If it touches the lips, no impure word will fall from them. The live coal also symbolizes **the potency of the efforts of the servants of the Lord.**" *Review and Herald*, October 16, 1888.

DANIEL, JOB, ISAIAH, PAUL

"Those who experience the sanctification of the Bible will manifest a spirit of humility. Like Moses, they have had a view of the awful majesty of holiness, and they see their own unworthiness, in contrast with the purity and exalted perfection of the Infinite One. {GC88 470.2}

"The prophet **Daniel** was an example of true sanctification. His long life was filled up with noble service for his Master. He was a man 'greatly beloved' [Daniel 10:11.] of Heaven. Yet instead of claiming to be pure and holy, this honored prophet identified himself with the really sinful of Israel, as he pleaded before God in behalf of his people: 'We do not present our supplications before thee for our righteousnesses, but for thy great mercies.' 'We have sinned, we have done wickedly.' He declares, 'I was speaking, and praying, and confessing my sin and the sin of my people.' And when at a later time the Son of God appeared, to give him instruction, he declares, 'My comeliness was turned in me into corruption, and I retained no strength.' [Daniel 9:18, 15, 20; 10:8.]

"When **Job** heard the voice of the Lord out of the whirlwind, he exclaimed, 'I abhor myself, and repent in dust and ashes.' [Job 42:6.] It was when **Isaiah** saw the glory of the Lord, and heard the cherubim crying, 'Holy, holy, holy, is the Lord of hosts,' that he cried out, 'Woe is me! for I am undone.' [Isaiah 6:3, 5.] **Paul**, after he was caught up into the third heaven, and heard things which it was not possible for a man to utter, speaks of himself as 'less than the least of all saints.'

[2 Corinthians 12:2-4 (MARGIN); Ephesians 3:8.] It was the beloved **John**, that leaned on Jesus' breast, and beheld his glory, who fell as one dead before the feet of the angel. [Revelation 22:8.]" *The Great Controversy* 1888, 470,471.

ISAIAH, EZEKIEL, JOHN

"It was under circumstances of difficulty and discouragement that **Isaiah**, while yet a young man, was called to the prophetic mission. Disaster was threatening his country. By their transgression of God's law the people of Judah had forfeited His protection, and the Assyrian forces were about to come against the kingdom of Judah. But the danger from their enemies was not the greatest trouble. It was the perversity of the people that brought upon the Lord's servant the deepest depression. By their apostasy and rebellion they were inviting the judgments of God. The youthful prophet had been called to bear to them a message of warning, and he knew that he would meet with obstinate resistance. He trembled as he viewed himself and thought of the stubbornness and unbelief of the people for whom he was to labor. His task seemed to him almost hopeless. Should he in despair relinquish his mission and leave Israel undisturbed to their idolatry? Were the gods of Nineveh to rule the earth in defiance of the God of heaven?

"Such thoughts as these were crowding upon his mind as he stood under the portico of the holy temple. Suddenly the gate and the inner veil of the temple seemed to be uplifted or withdrawn, and he was permitted to gaze within, upon the holy of holies, where even the prophet's feet might not enter. There rose up before him a vision of Jehovah sitting upon a throne high and lifted up, while His train filled the temple. On each side the throne hovered the seraphim, two wings bearing them up, two veiling their faces in adoration, and two covering their feet. These angel ministers lifted up their voices in solemn invocation, 'Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory,' until post and pillar and cedar gate seemed to tremble at the sound, and the house was filled with their praise.

"Never before had Isaiah realized so fully the greatness of Jehovah or His perfect holiness; and he felt that in his human frailty and unworthiness he must perish in that divine presence. 'Woe is me!' he cried; 'for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.' But a seraph came to him to fit him for his great mission. A living coal from the altar was laid upon his lips with the words: 'Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.' And when the voice of God was heard saying, 'Whom shall I send, and who will go for us?' Isaiah with holy confidence responded, 'Here am I; send me.'

"What though earthly powers should be arrayed against Judah? What though Isaiah should meet with opposition and resistance in his mission? He had seen the King, the Lord of hosts; he had heard the song of the seraphim, 'The whole earth is full of His glory;' and the prophet was nerved for the work before him. The memory of this vision was carried with him throughout his long and arduous mission.

"**Ezekiel**, the mourning exile prophet, in the land of the Chaldeans, was given a vision teaching the same lesson of faith in the mighty God of Israel. As he was upon the banks of the river Chebar, a whirlwind seemed to come from the north, 'a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber.' A number of wheels of strange appearance, intersecting one another, were moved by four living creatures. High above all these was 'the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.' 'As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the

appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.' 'And there appeared in the cherubims the form of a man's hand under their wings.'

"There were wheels within wheels in an arrangement so complicated that at first sight they appeared to Ezekiel to be all in confusion. But when they moved, it was with beautiful exactness and in perfect harmony. Heavenly beings were impelling these wheels, and, above all, upon the glorious sapphire throne, was the Eternal One; while round about the throne was the encircling rainbow, emblem of grace and love. Overpowered by the terrible glory of the scene, **Ezekiel fell upon his face**, when a voice bade him arise and hear the word of the Lord. Then there was given him a message of warning for Israel.

"**This vision was given to Ezekiel at a time when his mind was filled with gloomy forebodings.** He saw the land of his fathers lying desolate. The city that was once full of people was no longer inhabited. The voice of mirth and the song of praise were no more heard within her walls. The prophet himself was a stranger in a strange land, where boundless ambition and savage cruelty reigned supreme. That which he saw and heard of human tyranny and wrong distressed his soul, and he mourned bitterly day and night. But the wonderful symbols presented before him beside the river Chebar revealed an overruling power mightier than that of earthly rulers. Above the proud and cruel monarchs of Assyria and Babylon the God of mercy and truth was enthroned.

"The wheellike complications that appeared to the prophet to be involved in such confusion were under the guidance of an infinite hand. The Spirit of God, revealed to him as moving and directing these wheels, brought harmony out of confusion; so the whole world was under His control. Myriads of glorified beings were ready at His word to overrule the power and policy of evil men, and bring good to His faithful ones.

"In like manner, when God was about to open to the beloved **John** the history of the church for future ages, He gave him an assurance of the Saviour's interest and care for His people by revealing to him 'One like unto the Son of man,' walking among the candlesticks, which symbolized the seven churches. While John was shown the last great struggles of the church with earthly powers, he was also permitted to behold the final victory and deliverance of the faithful. He saw the church brought into deadly conflict with the beast and his image, and the worship of that beast enforced on pain of death. But looking beyond the smoke and din of the battle, he beheld a company upon Mount Zion with the Lamb, having, instead of the mark of the beast, the 'Father's name written in their foreheads.' And again he saw 'them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God' and singing the song of Moses and the Lamb.'" *Testimonies*, volume 5, 749-752.

DAILY & YEARLY MINISTRATION

"Not only the sanctuary itself, but the ministration of the priests, was to "serve unto the example and shadow of heavenly things." Hebrews 8:5. Thus it was of great importance; and the Lord, through Moses, gave the most definite and explicit instruction concerning every point of this typical service. **The ministration of the sanctuary consisted of two divisions, a daily and a yearly service.** The daily service was performed at the altar of burnt offering in the court of the tabernacle and in the holy place; while the yearly service was in the most holy.

"No mortal eye but that of the high priest was to look upon the inner apartment of the sanctuary. **Only once a year could the priest enter there**, and that after the most careful and solemn preparation. With trembling he went in before God, and the people in reverent silence

awaited his return, their hearts uplifted in earnest prayer for the divine blessing. Before the mercy seat **the high priest made the atonement for Israel**; and in the cloud of glory, God met with him. His stay here beyond the accustomed time filled them with fear, lest because of their sins or his own he had been slain by the glory of the Lord.

“**The daily service consisted of the morning and evening burnt offering**, the offering of sweet incense on the golden altar, and **the special offerings for individual sins**. And there were also offerings for sabbaths, new moons, and special feasts.

“Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, **thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ**. God expressly directed that every offering presented for the service of the sanctuary should be "without blemish." Exodus 12:5. The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was discovered. Only an offering "without blemish" could be a symbol of His perfect purity who was to offer Himself as "a lamb without blemish and without spot." 1 Peter 1:19. The apostle Paul points to these sacrifices as an illustration of what the followers of Christ are to become. He says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1. We are to give ourselves to the service of God, and we should seek to make the offering as nearly perfect as possible. God will not be pleased with anything less than the best we can offer. Those who love Him with all the heart, will desire to give Him the best service of the life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will.

“In the offering of incense the priest was brought more directly into the presence of God than in any other act of the daily ministration. As the inner veil of the sanctuary did not extend to the top of the building, the glory of God, which was manifested above the mercy seat, was partially visible from the first apartment. When the priest offered incense before the Lord, he looked toward the ark; and as the cloud of incense arose, the divine glory descended upon the mercy seat and filled the most holy place, and often so filled both apartments that the priest was obliged to retire to the door of the tabernacle. As in that typical service the priest looked by faith to the mercy seat which he could not see, so the people of God are now to direct their prayers to Christ, their great High Priest, who, unseen by human vision, is pleading in their behalf in the sanctuary above.

The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense God was to be approached--symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul.

“As the priests morning and evening entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshipers who assembled at the tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice. The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship

throughout the Jewish nation. And when in later times the Jews were scattered as captives in distant lands, they still at the appointed hour turned their faces toward Jerusalem and offered up their petitions to the God of Israel. In this custom Christians have an example for morning and evening prayer. While God condemns a mere round of ceremonies, without the spirit of worship, He looks with great pleasure upon those who love Him, bowing morning and evening to seek pardon for sins committed and to present their requests for needed blessings.

“The showbread was kept ever before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice. It was called showbread, or "bread of the presence," because it was ever before the face of the Lord. It was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ. God had fed Israel in the wilderness with bread from heaven, and they were still dependent upon His bounty, both for temporal food and spiritual blessings. Both the manna and the showbread pointed to Christ, the living Bread, who is ever in the presence of God for us. He Himself said, "I am the living Bread which came down from heaven." John 6:48-51. Frankincense was placed upon the loaves. When the bread was removed every Sabbath, to be replaced by fresh loaves, the frankincense was burned upon the altar as a memorial before God.

“**The most important part of the daily ministration was the service performed in behalf of individuals.** The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, **thus in figure transferring them from himself to the innocent sacrifice.** By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; [SEE APPENDIX, NOTE 6.] but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, "God hath given it you to bear the iniquity of the congregation." Leviticus 10:17. Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.

“Such was the work that went on day by day throughout the year. **The sins of Israel being thus transferred to the sanctuary, the holy places were defiled, and a special work became necessary for the removal of the sins.** God commanded that an atonement be made for each of the sacred apartments, as for the altar, to "cleanse it, and hallow it from the uncleanness of the children of Israel." Leviticus 16:19.

“Once a year, on the great Day of Atonement, the priest entered the most holy place for the cleansing of the sanctuary. **The work there performed completed the yearly round of ministration.**

“On the Day of Atonement two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, "one lot for the Lord, and the other lot for the scapegoat." The goat upon which the first lot fell was to be slain as a sin offering for the people. And the priest was to bring his blood within the veil, and sprinkle it upon the mercy seat. "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgression in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness."

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities into a land not inhabited." Not until the goat

had been thus sent away did the people regard themselves as freed from the burden of their sins. Every man was to afflict his soul while the work of atonement was going forward. All business was laid aside, and the whole congregation of Israel spent the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.

“Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat and confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." And as the goat bearing these sins was sent away, they were, with him, regarded as forever separated from the people. Such was the service performed "unto the example and shadow of heavenly things." Hebrews 8:5.

“As has been stated, the earthly sanctuary was built by Moses according to the pattern shown him in the mount. It was "a figure for the time then present, in which were offered both gifts and sacrifices;" its two holy places were "patterns of things in the heavens;" Christ, our great High Priest, is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 9:9, 23; 8:2. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Revelation 4:5; 8:3. Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and the "golden altar" represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened" (Revelation 11:19), and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of His testament" (Revelation 11:19), represented by the sacred chest constructed by Moses to contain the law of God.

“Moses made the earthly sanctuary, "according to the fashion that he had seen." Paul declares that "the tabernacle, and all the vessels of the ministry," when completed, were "the patterns of things in the heavens." Acts 7:44; Hebrews 9:21, 23. And John says that he saw the sanctuary in heaven. That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy.

“The heavenly temple, the abiding place of the King of kings, where "thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him" (Daniel 7:10), that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration--no earthly structure could represent its vastness and its glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were to be taught by the earthly sanctuary and its services.

“After His ascension, our Saviour was to begin His work as our High Priest. Says Paul,

"Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24. As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted. {PP 357.3}

"As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priest in the daily ministration sprinkled the blood of the sacrifice in the holy place in the sinner's behalf.

"The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement.

"In the great day of final award, the dead are to be "judged out of those things which were written in the books, according to their works." Revelation 20:12. Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type, this great work of atonement, or blotting out of sins, was represented by the services of the Day of Atonement--the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted.

"As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation.

"Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary, and the confessing of the sins on the head of the scapegoat.

"Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ's death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners." *Patriarchs & Prophets*, 351-358.

"For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: **Nor yet that he should offer himself often**, as the high priest **entereth into the holy place every year** with blood of others; For then must he often have suffered since the foundation of the world: but now **once** in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men **once** to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Hebrews 9:24-28

"I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily." 1 Corinthians 15:31